/262 cont./

601 In their kinship system the Bakairí distinguished parallel
605 cousins (paigo and koro or iri and iia, for men or women, respectively for male or female Ego) from cross cousins (pama and imiapi or eisambi and ierudu, for men and women, respectively for male or female Ego). The former were
601 identified with brothers and sisters, respectively. The term
604 referring to the father, chogo, was extended to the father's brother, and the term referring to the mother, seko, was extended to the mother's sister. On the other hand, the mother's brother, kogo, and the father's sister, iupuri, got special
601 designations. There were special terms for male or female Ego, in Ego's generation (as we have already seen), and in the first descending generation. Thus the children of male Ego and those of Ego's brother were called imeri, without distinction of sex, while the children of Ego's sister were called tekau and uasi, respectively for the boy and girl. For female Ego, her children, as well as the children of Ego's sister, were called imeri, while Ego's brother's children were uadoin and uasi, respectively for boy and girl. In the second ascending
[603] generation, the grandparents were distinguished according to sex, being called tako and nigo, respectively, for man and woman. In the second descending generation a single term, iveri, designated all individuals.

582 Marriage between cross cousins was common but not preferential. According to the data we obtained, there do not
•606 seem to have been among the Bakairí any special rules concern-
591 ing residence or taboos referring to the father-in-law or mother-
595 in-law, or moieties or clans. Marriage was usually monogamous, although polygamous unions were allowed. Judging by the Xinguano tribes, it is probable that such polygamous unions assumed the form of a sororate.

784 /263/ The life cycle of the Bakairí was characterized by a series of seclusions, or uanki ("confinement"), during which individuals were protected against the numerous supernatural dangers that surrounded them.

6:Oberg E-5 (1947)1953 SP7 Bacairi SP7
[P.73-B]

There appears to be no evidence that the Bacairí had clans or moieties. The kinship nomenclature is of the bifurcate merging type with parallel kin merged with lineal kin and with separate terms for mother's brother and father's sister and for cross cousins. (See chart 3.) The kinship terms in ego's generation and in the children's generation are distinct for men and women. Beyond the bar prohibiting marriage between anyone called brother, sister, parent, or child, there were no special rules governing marriage. Cross-cousin marriage was common but not preferred. There were no residence rules or avoidances of the mother-in-law or father-in-law. As the Bacairí lived in large communal houses, marriages often took place between young people brought up in the same house. After marriage they would take over a section of the house as their private quarters. The Bacairí say that families could move to another house with the consent of the house elder. Although polygyny was permissible marriages were generally monogamous. The father and the father's brother had great authority and were highly respected. Younger brothers were not permitted to joke or play rough with their eldest brother. The mother's brother and father's sister were also respected but less than the eldest brother. The relationship between brothers and sisters was one of great respect, the informant saying that incest was unthinkable.

THE LIFE CYCLE

BIRTH (ERASÊLLI)

Pregnancy (*enokúa*) was recognized as being caused by sexual intercourse. In advanced pregnancy a woman was not permitted to eat the flesh of such large animals as deer, capybara, or tapir. When the time of delivery drew near a portion of the house was screened off, where the woman gave birth and remained secluded until the normal menses began. The expectant mother was assisted by her mother and other female relatives, a shaman being called only in cases of difficult birth.

A woman gave birth in a squatting position, the midwife holding her under the arms and gently pressing her stomach. Sometimes the stomach and back of the woman were bathed with poultices made from boiled cotton leaves. It was the duty of the woman's mother to cut the umbilical cord